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The AMERICAN FRIEND



Young Friends Number.

JUNE 9, 1932 No. 23

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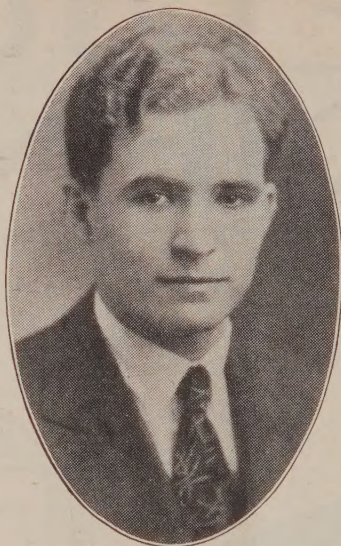
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THE EDITOR'S PAGE

Although mentioned later in connection with the announcement of the Young Friends General Conference, we want, here, to impress upon Young Friends the very real treat in store for them at the Nebraska conference in July. We are going to have some high class instruction and practice in playing and singing folk games and songs, as well as opportunity to learn something about how to conduct a church social. Some of the knottiest problems for leaders of Young People's groups lie right here. What can we do at our socials? How can we make the event a constructive and recreating one for young people? What should we strive for in social occasions? Come to the conference and get some new ideas and refresh your spirit.

Two people in particular are going to be present who will make our social and recreational life wholesome and interest-



KENNETH E. HAWKES



CRESENCE WOOD

ing. One is George Bidstrup, a member of the faculty of the John C. Campbell Folk School, Brasstown, N. C. The other is S. Emily Parker, Director of Religious Education at the West Richmond Friends Meeting, Richmond, Indiana. George Bidstrup is in almost constant demand for large and important conferences. Early in April we met him in Knoxville, Tennessee where he had been called to give instruction in play to one hundred and fifty mountain workers from the various home mission and rural work centers of the Kentucky, North Carolina and Tennessee mountains. Emily Parker has spent most of her summers during the past few years working in the conferences of larger denominations and in the interdenominational camps and conferences. No doubt there will be several young people who will want to have special evening interest groups with these people in connection with the problems of social life in the local meeting.

THE PICTURES ON THIS PAGE

We are continuing our practice of introducing to you the various members of the Board of Young Friends Activities of the Five Years Meeting.

FRANCIS J. W. WHEELER, Worcester, Mass.; Superintendent of Young Friends Activities, New England Yearly Meeting. Married, a bond salesman by trade.

ELIZABETH MARSH, member of Nebraska Yearly Meeting, former Executive Secretary of the Young Friends Board (Five Years Meeting), at present Assistant Secretary, the A. F. S. C.

CRESENCE WOOD, President of the Iowa Yearly Meeting C. E. Union, student at Penn College.

KENNETH E. HAWKES, Superintendent of Y. F. A., Nebraska Yearly Meeting, graduate of Nebraska Central College, married, teaching at Monroe, Nebraska.



FRANCIS WHEELER



ELIZABETH MARSH

Nervous activity is not always a sign of strength and the handle of an old-fashioned wooden pump goes fastest when the well is going dry.—D. ELTON TRUEBLOOD in *The American Friend*.

THE AMERICAN FRIEND (Young Friends Issue)

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When communicating with the Editor address, David W. Day, Ex. Sec'y. B. Y. A., 101 South 8th Street, Richmond, Indiana.

THE AMERICAN FRIEND

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

On to Nebraska! Young Friends General Conference, July 15-22

BLIND optimism is nauseating; chronic pessimism is disgusting. Some Friends think us blindly optimistic to take the Young Friends General Conference to Nebraska this summer of all summers; others frankly think us silly. We hope we will prove to have been neither. The Young Friends Board of the Five Years Meeting (under whose auspices the conference meets) is fully aware of the hugeness of this undertaking, particularly in view of general economic conditions. At our Board Meeting in December it was the common concern of the group present (which numbered some sixty Young Friends) to see the Conference venture farther west. The western central states are even more dependent upon agriculture than is Indiana or Ohio and eastern states hold no comparison. While we recognize that unemployment can be far more devastating to a victim caught in the whirl of a large city with high living costs and the ever recurring rent bill, the one thing between him and the street, we must also remember that the farmer has endured virtually ten years of depression and has been falling behind in interest payment and taxes for years while the pinching of the shoe is a comparatively recent thing in industrial and cultural centers. The western farmer may not be starving for beans and potatoes, but he is being isolated from other contacts. "Man does not live by bread alone, but . . ." he needs spiritual fellowship and opportunities for new experiences. So it was our decision to hold the conference in Nebraska hoping that thereby more Young Friends from that area will be able to avail themselves of the opportunity to attend. Not only that, but we are also anxious that Young Friends from other sections will not lessen their efforts to attend since the conference will be richer for the variety of backgrounds of the delegates.

Our venture of faith is not going un-rewarded, even at this early date. The leaders of Young Friends in Nebraska are doing their best to get out a good attendance of Nebraska Young Friends. A number of Kansas Young Friends have indicated their interest and intention in coming. At least two carload of Iowa Young Friends will be there and we hope more. Neither California nor Oregon have indicated what they can do as yet, but we are earnestly hoping to see some representation from their limits. Chicago will send two carloads, and three and perhaps four car-

loads are in sight from Indiana and Ohio. From the east we have already heard rumors of three loads. Three English Young Friends will be present, and to that number we can add the leadership of the conference. Fifty-six dollars have come in for conference expenses from those who wanted to help but could not attend. We are hoping for as much more between now and July 15th. Shall we give up? No! We'll have a conference e'en though our bank accounts are low!

War—A Product of Primitive Emotions

THERE is nothing startling about this heading until you know that General John J. Pershing casually drops it as an admission in the course of the leading article of the *American Magazine* for June, 1932. Then it is startling! But like all of us some of the time and far too many of us most of the time, he does not remain consistent to the content of his statement. He refuses to face the implications of his admission for he proceeds immediately to a long discourse on business conditions under the caption "We Are At War!" Continually through the article he draws upon military figures for his analogies until it fairly reeks with the crudeness and crassness of militarism.

That he makes it so is not surprising for his whole life has been steeped in the philosophy of militarism. It is his "meat and drink" in more than one sense. War is a product of primitive emotions and the military system exists to perpetuate the primitiveness of men's emotions (primitive in this connection meaning the crude, barbarous element possible in unrefined emotion). Must it require another "war to end war" to bring some people to their senses! Most men say they do not want war, but believe in armed preparedness to preserve peace. General Pershing is of this mind. He wants us all to carry guns so none of us will find it necessary to shoot. How absurd! Primitive emotions will always burst forth in flames of wrath so long as we continue to nurture them under such attitudes of mind and heart.

Each babe that enters into life represents a bundle of primitive emotions. Animal instincts color all his actions. But must we expect that time and training can do nothing more than enlarge those instincts? No! Given the environment we can mold that life in

one of two ways. The issue before the child and the society into which he comes is whether he shall become a better animal or a greater personality. He possesses the possibilities of either. Why, then, must we continue to glorify those methods which time has proven to be devastating to the finer natures of men? When shall we do more than make flimsy admissions of truth which we have no intentions of respecting? How long must it be before our histories will cease to glorify the barbarities of war and begin emulating the deeds of peace-loving and peace-preserving men?

Primitive Emotions are Not Necessarily Liabilities

BY means of educational processes primitive emotions can be refined. By means of religion at its best they can be directed so that the "Drive" of life is harnessed to great and noble ends. Religious thought and practice are powerful forces in the lives of people. The great masses of people in the Christian world remain either nominally or aggressively wedded to the war system because the Church through the centuries has glorified it in sermon and song. It has convinced well-meaning people that "there shall be wars and rumors of wars" and there-

fore they must be. But we must not be deluded into thinking that man is incurably possessed of a brutal, warring spirit. Organized religion has followed the way of the maddening throng, but our barometer of religion must not confine itself, alone, to what religion as an institution has done. Let us turn it in search of the really and truly religious spirits of the ages. Whom would we name? Not Constantine but St. Augustine; not Pilate or Festus, but Jesus; not Cromwell, but Fox. And in like manner many others.

As we examine the lives and thoughts of these men we are struck with the quality of their lives. Theirs is a mixture of simplicity and humility coupled with great courage and sensitiveness. God was not some remote object to be worshipped, alone. Perhaps he was that for some, but he was infinitely more. He was the breath of life; he was their very life. In his power they could sing with bouyant spirits:

"I feel the winds of God today,
Today my sail I lift,"

The great challenge to youth today is to try and make such experience possible for more men and women. We cannot be as effective as we should in helping the Negro in Africa so long as we are party to racial hatreds at home. A destitute coal miner must be helped to some sense of security in his physical sur-

roundings before he can come into an appreciation of the best in life. The son of wealth must likewise be helped from his position of indolence and ease. Primitive emotions are basic materials. They can be molded for good or for bad.

Youth to the Statesmen

at the

World Disarmament Conference

AFTER contemplating the events preceding the catastrophe of 1914 we remain unconvinced as to the wisdom of our predecessors. . . . We respect the noble war dead, but we question the judgment of those responsible for their death.

"Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. . . .

"The other speakers have much at stake; we have even more, for we are literally fighting for our lives. I stand before you as an attorney for the defense, pleading for a reprieve. It is my generation which will be called upon to surrender all we consider worthwhile in life in order to become targets for machine-gun bullets and victims for the latest poisonous gas. It is the young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

"In a sense, I am presenting an ultimatum, rather than a petition. For behind your deliberations stands staring down at us the specter of Death. We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know."

(James Frederick Green, Yale, 1932, Representative of the National Student Disarmament Council (U. S. A.) in an address to the World Disarmament Conference, Geneva, February 2, 1932.)

A New Day Has Dawned! Or on Being a Father

ROMEO to Juliet: Look, love, what envious streaks do lace the severing clouds in yonder east: night's candles are burnt out, and jocund day stands tiptoe on the misty mountain tops: I must be gone and live, or stay and die."

We have a new baby at our house. 'Tis, indeed, the dawn of a new "Day." And now, what of the future? That is the question! It is thrilling to contemplate its possibilities; it is sobering to consider its contingencies! Measles, mumps, and colic—those must be taken for granted, but the society into which he comes! What of it? Restless, seething, hungry, with uncertainties on every hand. They cannot be taken for granted. They must be met. New life says with Shakespeare, "I must be gone and live, or stay and die."

DAVID W. DAY.

"Fear Not, Only Believe"

A Modern Exposition of an Old Phrase

BY ORVILLE DENNIS

THE most often expressed wish today is for the return of prosperity. Perhaps there could be no worse calamity befall us than the return of prosperity if by that we mean the recurrence of a condition of Society similar to that previous to the Wall Street crash. There is a wish I have that far exceeds in intensity the desire for the return of prosperity as we have known it. That wish is that there may come to the peoples of the world, particularly those designating themselves by the term "Christian," a willingness to be adventurers in company with God.

Today the world has the feeling of sickening fear which attends the appearance of a catastrophe. Nations, individuals, business, and even religion are "sitting tight," afraid lest a move in any direction will destroy the balance and set loose all the pent-up destructive forces of the world. The atmosphere is tense and as a result fear and uncertainty prevail. So long as hesitancy and fear dominate, all hope of relief and reformation is stultified.

The representatives of the nations are engaged in a monstrous farce which must surely be mockery to Him whose only thought is love and only action is peace. How can there be any really lasting peace so long as man's attentions are divided between the ideal of which he is so acutely conscious, and the tools and implements which make the realization of that ideal impossible? Is not talk of peace by *limitation* of armaments thoroughly incongruous?

The economists and industrial leaders speak at length about the necessity of providing work and food for all. In the past they have even dared to portray a human race freed from the menace of poverty and starvation. But when it comes to the actual working out of this, what happens? The age old premise and foundation of economic organization is tenaciously held to, even in the presence of its proved failure. The reasoning runs thus: For men to be employed, the wheels of industry must turn. For this to happen, two things must take place: first, there must be a *tremendous purchasing power on the part of the masses* which of course can come from no other source than the distributed fruits of industry; second, there must return to an individual or a small group of individuals controlling the means of production, a *profit*. The profit obviously depends upon two things: first, satisfying the demands of the factors of production as cheaply as possible (and of course the wage scale is the easiest thing to vary); second, to sell the produced commodity at as high a price as possible without that price becoming retroactive. So then the system depends on two groups of factors, one calling for a distribution; the other taking an entirely opposite direction. A system whose working depends upon these two factors which are unalterably opposed is like a house divided against itself. It cannot stand. The trouble is not that no one is aware of this fact—economists and thinking people, generally, have perceived it for some time, but we have not the courage to face the issue. Fear and greed are paralyzing initiative.

In the realm of life designated as religious we have a similar situation. Souls, young and old alike, thirst for fellowship and experience of communal relationship with the Infinite One. Yet instead of going out into the unknown world to meet God, instead of laying aside mental reservations and a priori reasonings, so we may meet him face to face as a friend with friend, we toy with meaningless theological and philosophical nomenclature, failing to realize that these are merely verbal expressions of experiences that have occurred.

At best they can only serve as an indication of how others have felt about their experiences. But due to the intertwining of formulated expressions of a religious life with the whole set of social controls, a structure is erected which seems endangered when some departure is made from customary usage of religious expressions. May it not be that here again *fear* fetters the soul which should be free: free because it recognizes no limitations save those absolute demands imposed by mutual friendship with God. Friendship in any real sense involves rigorous demands and tremendous responsibilities.

What is our way through? Why, if in our saner moments we realize the incongruity of our peace policies, the fallacy of our industrial system, and the absurdity of our religious procedure—why do we not step out in the direction which is apparently the only true way of life? But someone objects that if these were followed clear through death would be inevitable. Here is a pivotal consideration, to be sure. But is it not true that there are in life, values and demands which we feel are so sure and valuable, which we feel have such an impelling demand on us, that to accept them is life eternal and to reject them is death? After all, they come from God whose wisdom is absolute and whose nature and being is love. With our minds, which operate in time and space thinking, we cannot always see the consummation or result of these demands. However, we know they are real and are rewarded because they are the responsibilities and demands of friendship with the Greatest Friend. When we feel them we are so certain of their right to our life that we do not realize danger in, or attach significance to that change which men call death.

Someone has said, "there are reasons which the heart knoweth that the mind itself apprehendeth not." Suppose the early Christians had not been faithful to those demands which they perceived—faithful even through the horrors of the Roman arena. Suppose they had yielded to reason. Was it not foolish to pay the price of public scorn and disfavor and to make the sacrifice of martyrdom when they could have remained untouched by tossing a handful of grain before an image? They did not live to see the glory of their loyalty or the beneficent results to the human race. They recognized a divine demand and were faithful to it. Life is full of those conflicting demands between God and man's mind untouched by God. Does not one deserve being called a fool to speak of peace and humble submissive service while the guns roar in destructive work, and the nations mobilize fleets of destroyers and troops of combaters? Is not one an idle visionary to speak of a coming day when all people will live and work in equity and brotherly love, while now a person daring even to suggest a different way of economic procedure is hurriedly expelled from public hearing or howled down as anti-social? Is it not too much to expect harmonious religious fellowship when the services of devout souls are hesitatingly permitted or accepted because of some dissimilarity in outward expression? No. All the more reason it is why we must adventure in company with God as Jesus did. Intellectuals have clamored for reason and logic. Pious men have demanded unquestioning faith. And where are we? We have found the latter an impossibility and the former powerless. The most rigorous use of logic and reason today will convince one that doom and catastrophe are not far remote. But I believe there is that which transcends logic and reason because it emanates from the source of all reason. Man's cogitations can never substitute for God's love and will working through us. So long as any

hair on the head of any young man is endangered, so long as the demands to surrender to thorough-going service and love are felt, we can do nothing other than obey with our whole being even unto the destruction of our flesh by the enemy. In like manner we must be faithful to the responsibility of friendship in all its connections. Let us remember that we cannot think of God and not be mindful of man, nor minister unto man being at the same time oblivious of God. God and man are in a true sense separate, yet always inseparable in our relationship to either.

We are not so much in need of technical knowledge in material science as we are in desperate need of people willing to lay aside those fetters which hinder them from pioneering in the moral and spiritual world. We need more to become aware of those values on which persons will be willing to stake position and life.

It seems to me that we are on the verge of a new spiritual

development. Its emergence is slow, very slow, but certain. Individuals are discovering the One in whom they can live, move, and have their being. The beguiling bubble of materialism is vanishing, leaving many persons sad and a few wiser. The fine-woven fabrics of creed is being worn thin and the brilliant panoply of religious services is ceasing to attract. In their stead is coming the endeavor to hear "the still small voice." That voice is stirring and will continue to stir its hearers. It is calling for humanity to conduct itself righteously. It is directing attention to the needs and possibilities of men throughout the human family. It is searching the inner-most recesses of men's lives, their aims and values. It is the voice of the Holy One Himself. Utterly different! Yes. All-reaching in its claim! Yes. But it says, "Fear not, only believe. Fear not, I am the beginning and the end."

Hartford Theological Seminary,
Hartford, Connecticut.

The Way of Joy for Leaders

BY MARY MOTT

TO a person engaged in educational or religious work the problem of how best to influence people is a fundamental one. The experience of being alternately student and teacher—receiver of influence and influencing agent—allows one to observe the process from the viewpoints both of subject and object. The question naturally arises, What is the secret of influence?

The matter is not simple, to be sure. It is a truism that unconsciously we influence people all the time just by being what we are. All the complex factors which go to make character enter in. Any conscious, purposive attempt to exert influence, made by those whose life work demands it, is strictly conditioned by these factors. Is it possible to find any single element which, more than all others, enables one rightly to affect other lives? I believe there is. Translated into the words which mean most to me, the formula is simply this: *Like* people. I have chosen the word *like* instead of *love* because I believe that in the modern English vocabulary it is the one which is best understood and most used by people in their general dealings with each other outside the family circle. Although the word *like* signifies less intimacy than *love* it is yet a powerful word, interesting, electric, full of possibilities for the coming of the Kingdom.

Why should one write about a thing so simple and so well-known as this? Because so many of us get far away from that fundamental simplicity and we form an official, mechanistic conception of our duty as educators or religious workers. Such a conception leads to tenseness, to nervous anxiety, to an over-responsible feeling toward others. Our best psychologists would say that the roots of

this sort of feeling lie in egocentricity. We look at people sometimes not as people, but as objects on which to try our skill. We long to transform them and to feel that in a measure at least, we have done it. We may depend upon it, however, that they will not respond to any actions which proceed from such an attitude. The human being has an uncanny way of knowing when he is being worked on, when he is being put under a microscope, when he is being treated as a case to prove someone's skill. Experiments on his body he does not enjoy, but experiments on his spirit he will not

ATTENTION, MINISTERS AND TEACHERS!

We earnestly urge you to consider attending one of the Institutes of International Relations being held under the auspices of the American Friends Service Committee during some part of June. These gatherings are without doubt the best of their kind existing today. You owe it to yourself and your community to utilize this opportunity where at all possible. Tuition, board and room for the Northwestern Institute amounts to \$35. The date is June 20 to July 2. You will have opportunity to meet and talk with men like Kirby Page, Glenn Frank, Rabbi Louis L. Mann, Dr. Andrew W. Cordier, Dr. Henry J. Cadbury, Professor Clyde Allee, Harry D. Gideonse, James W. Garner, Ben Cherrington, Clarence E. Pickett, Edward A. Steiner, Grover C. Clark and others. This is an unusual line-up of leadership. Refer to the "Young Friends News Items" in the latter pages of this number for a list of places to write for information. Do it now!

allow. Even if he desires with all his heart that his life be regenerated, a sense that he is being made what Fritz Kunkel in "God Helps Those—" calls "an object of education," instead of facilitating his development, only renders it more difficult.

Do you honestly feel that as a teacher you have ever influenced a student whom you did not like, for whom you could not help feeling contempt, in whom you saw practically no possibilities? Did anyone ever help you to grow who didn't "like your style," who couldn't appreciate you? External behavior is often enough modified by unloving agencies, but is real growth ever effected? Experience with people of another race brings into sharp relief the fact that if a worker does not genuinely like the people with whom he is working, they sense it unerringly and he is doomed to constant trouble and eventual failure. Truly in the interracial field even more evidently than elsewhere all other gifts without that of genuine liking are becoming sounding brass or a clanging cymbal.

Common sense tells us that we cannot repeat with human beings the Hindu conjurer's trick of making a tiny rose plant grow, all within two or three minutes, into a glorious bush. We know that *real* growth for plants require time and the right conditions. Perhaps human beings require the same. The most essential one of the right conditions for growth—is it not the feeling that someone likes you, that someone appreciates you, that someone has a glimpse of the potential radiant you that God has in mind?

But, someone may rightly point out, we cannot like whomever we would. We think there are some folk whom we

simply can never like. Very well. Our task then is to look within and to labor patiently to purify our own motives and attitudes. This process will probably eliminate part of the basis for our inability to like. The next task is to try to develop our appreciation of the seemingly unlovely person. This is hard, sometimes very hard. But to it we would better devote the energy that might otherwise have been used in trying the direct, official, artificial method of influencing people. It is imperative that we should believe that we can develop a sympathetic imagination in ourselves; that we can learn to discover potentialities where we would once never have seen them. As our understanding of life deepens, our ability to appreciate many types of people increases. It is a matter of our own growth, with which we can no more afford to be impatient than we can with that of others.

Another thing which contributes to the tenseness and over-anxiety of the educator or religious worker is the fact that often he seems to forget the very important element of free will. Philosophical speculation may lead some to intellectual repudiation of free will, but practically we know very well that we ourselves exercise a pretty vigorous power of choice as to who or what shall influence us. So, also, do those other individuals whom we may be trying to influence. They may deliberately choose to shut out those ideals which we are trying so hard to uphold. But after we have done our best, the matter is out of our hands and it is utterly wrong to feel too responsible for the results. It might be helpful to remember that the man who has been called the greatest teacher of all time was able to influence only a small number of people. To his intimate circle he said, "I have called you friends." His relationship with them was simple, human, unofficial. He knew that only so far as one is a great friend, and in that capacity only, can he expect to change human spirits. Here was no tenseness, no straining after results that all might see. He was concerned with the genuineness of the growth.

So let us with relief shed off some of our burdens and place new emphasis on that simple, fundamental, joyous way of liking people. Human brotherhood, solidarity, mutuality—these are great words, old and new. God is love, says John. God is mutuality, says one of our modern religious thinkers. Let us recognize the tremendous, even the ultimate, importance of that feeling between persons which makes for mutuality. Perhaps on that foundation we build the City of God.

Pendle Hill,
Wallingford, Pa.

Unemployment as an Ethical Problem

By J. GINGERICH

IN the beginning it was provided that every able-bodied man won the support of himself and his family, through his own struggle with nature. To that end the land and all that Nature offered was free.

Cultural development brought with it a limitation of the freedom of occupation and a partition of the land, which more and more became private property. As the Earth was divided into private estates, care was taken that everyone should receive as much as he needed for the foundation of the existence of himself and his family. At the beginning of this development enough land remained over to care for the increase in the population. Later the surplus settled on the still open lands of other countries. In the cities which arose at the same time, the judges of the corporations or guilds took care that every healthy man who desired work should have the opportunity to earn his own support. Individual cases of need were taken care of by means of alms which were recommended by the Church as an essential characteristic of a Christian and as a means of attaining holiness.

Today, in a world in which Christianity is more widely spread than ever, which is frequently called the Christian world, a great and in many lands a major portion of the population is not in the position to win its shelter, clothing and support by the use of its own productive force. They are without their own homes, without land, without their own workshops, indeed, often without so much as the simplest necessary tools with which to work. They are thrown back on the necessity that someone appoints them tasks and pays them money for their achievements in order that they may buy the necessities of life.

Now, however, the economic development of the states with European culture has reached a point where it is evaluated from the angle of the amount of surplus it is able to produce, how much it brings in as interest or dividends. For this reason endeavors are made to reduce as far as possible the share of wages in the economic process and money is not placed in undertakings which do not produce a high income or which seem in danger of losses. Endeavors are made to save manpower and as far as possible to substitute machines for it; in addition to this endeavors are made to reduce the remuneration for the work done. Those who have the disposition of the means (the capital)

to stop or to keep the economic process going, withdraw. The owners of the factories partly or completely close their establishments, because they do not bring in enough profit, or because in consequence of the increased mechanization of industry, more has been produced than can be sold. The purchasing power of the multitudes depends on their earnings, which are simultaneously reduced. This is roughly the situation that has led to the problem that now oppresses us heavily.

For a number of years, unemployment has become the question of fate for millions of people. There is a great multitude of persons who have been without work for one or more years and with their families are succumbing both in body and in soul. There are young people full of life and the urge to create, who can find no work. Although this situation is horrible in itself, the hopelessness of it is much more so.

There is no hope that in the present constitution of the states of European culture and economic organization, and with the point of view that has controlled up to now the directing circles of industry, the millions of unemployed will be able to find employment. The calculation is simple. Mankind has invented machinery in order to free himself from work. Under the slogan "rationalization," the mechanization of Industry has made such progress that it has taken from mankind more work than is desirable. Cultivated humanity does not need with the present state of technology to do so much work in order to create the goods necessary for its support. We have not, however, achieved the spiritual attitude fitted to this progress of technique, and thus we have the situation that a part of the available workers are worked at full and more than full pressure, while another portion is inactive and suffers under this inactivity.

Allow me to remind you of the story which Jesus told about the man who had fallen among murderers and was left half dead by the wayside. The Churchman passed by, the Scholar passed by. They were occupied with themselves, their service and their reclusive knowledge. The presence of the beaten, bloody man was painful to them. They looked away and went on past. It was the distrustful foreigner, whose heart commended him to help and to provide further care.

Friends, this story is no parable but a process that is going on before us. Be-

side our path lie or sit the unemployed, robbed and bleeding from many wounds. What is our attitude toward them? Are we watchers, do we turn away, or are we the sympathetic helping friend.

At best, we are the latter to a very limited degree. We have shared in the payments on unemployment insurance, we have gently bought a little handwork from the woman at our door, or we have thrown a few pennies to the singer in the courtyard. More than this we have probably not done. We have dropped a few drops of carefully measured balsam in the wounds, we have contributed a small mouthful toward life. Further than this we have not cared.

More and more lie along the path, our drops become thinner, and resources to be shared become used up. We know not how to help more.

And yet help must be made available!

It rests not with God, but with men. He makes grain to grow as before, bread and cattle increase in abundance, more than mankind can consume. It rests with them if in spite of everything, physical and spiritual need signifies for us the call of God to consider ways and means for its relief.

This distress of millions of fellow-men and compatriots throughout the world, at the same time that a surplus of all the good things of life exists in the world or can easily be produced, forces us to the recognition that something in our culture is out of order, that we are on the wrong track and must turn around.

This recognition, however, will not be shared by all. It seems to me that those who are not directly confronted by the distress are unconcerned about it as though the distress of their brother did not concern them. Indeed those who recognize very well the wrongness of the situation, struggle against the insight that a turning from the wrong is unavoidable, because in addition to the recognition of past error that it calls for, this recognition demands sacrifice from them. And here, worthy Friends, we can first apply ourselves if we desire to help. We must spread the knowledge that Europe and America travel an erroneous path, that the leadership is false, that the cry "Brothers in need" applies to all and that each must be prepared to sacrifice. We must awaken the conscience of the world against all who under these circumstances seek to acquire advantage for themselves. No one should be able to eat or drink expensive food, enjoy himself, or travel, without his conscience reminding him: "Thy brother is in need." A cry of the people must rise up against all who seek to live well at the expense of their brothers (cf. Nehemiah, Chapter 5). From this attitude there will arise an earnest

search for ways and means of helping, and "whomsoever seeks shall find."

With this attitude prevailing, it will be possible for the state or the administration to obtain means of creating opportunities for work, instead of having the means for such purposes taken away from it as happens now. Officials and those in independent professional life would not object to sharing in the unemployment insurance, which should be an insurance against the need of the entire people; for those who stand today may fall tomorrow and themselves be in need. In such a case, those who still have work would gladly share it with the unemployed, even though their own remuneration was reduced thereby. Then, no more suggestions would be made to make life more difficult.

And then a competition must start, to find ways out of the need. It would not be a bad idea to offer prizes for good suggestions. One cannot say that the uneducated man doesn't understand the matter. Up to now, the "experts" have found no solution and have failed to show any evidence that they understand the matter better. They have too much hesitation to see things clearly, or to act in accordance with what they see, because they would have to demand sacrifices of their fellows, because they are not able to get beyond the well worn tracks, and still are quite taken with their own intelligence. These limitations have to be overcome.

If it is necessary we will have to turn about and establish the validity of the premise which existed in the beginning, namely, that the right to possession is limited by the right to earn the support of life through one's own efforts.

Written on behalf of the Quaker group at Koenigsberg in Prussia.—Translated by Howard Yarnell, Wallingford, Pa.

Koenigsberg, Prussia.

THIS SPEAKS FOR ITSELF!

If you are a subscriber to "*The Christian Endeavor World*" look in the lower right-hand corner of page fourteen of the issue dated May 26, 1932. There you will read the caption, "Young Friends Have Splendid Study-Book." Under the heading we read, "We are glad to recommend for Christian Endeavorers of many denominations the one-hundred-page study outline of the Board of Young Friends Activities (of the Five Years Meeting), which contains material suitable for thirty-six distinct class periods. Apart from the one section dealing splendidly with the Quaker faith and principles, the book is adapted for almost any young people's group, to be used either for separate class periods, for a background of discussion or debates or essays, or in place of the standard inter-denomina-

tional society topics. One of the finest features, is the low price; for a dozen copies may be bought for \$1.25, or single copies at fifteen cents.

"The main series of topics in this book, 'Six Study Outlines for Young Friends of Today,' are War and Peace, Stewardship, The Negro in American Life, Bible Study, Missions Abroad, and Friends Principles. Address the Board of Young Friends Activities at 101 South Eighth Street, Richmond, Indiana."

Enough has been said, We leave you to draw your own conclusions and act accordingly.

"TO CHICAGO"

What is it that is holding up World Peace from becoming a more potent actuality? No doubt the answer embodies a complexity of factors, but paramount among the impediments is the inarticulateness of public opinion. The public is slowly realizing that the war system belongs to a passing era, "but the public has not learned to *act politically* to make war go!" The quotation is taken from a sheet announcing a concerted movement of American peace groups to "Put peace planks in the platforms, then make the politicians stand on them." The idea is to have at least one automobile load of people from each state. Of course there will be many more. A Chicago committee on arrangements is preparing for a mass demonstration of all automobiles prior to each party convention. The Republicans are meeting June 14th and the Democrats June 27th. Between the conventions there will be a conference on information and strategy. Beginning June 20th and continuing to July 2 the Mid-West Institute of International Relations, sponsored by the American Friends Service Committee, will be in session on the Northwestern University Campus, Evanston, Illinois. Although the Institute is of an instructional and more deliberative nature with outstanding leadership representing various aspects of national and international issues, it is none the less interested in cooperating as it can in the practical action group represented in the "To Chicago" movement.

Young people are figuring in the "To Chicago" plan through a committee of college and university students appointed by the Inter-Collegiate Disarmament Council which was the organization responsible for sending James Frederick Green of Yale to Geneva in February to address the Disarmament Conference on behalf of Youth. Green is also a member of the "To Chicago" committee. Local groups are invited and urged to fill a car and join the movement. Details of the plan may be secured from Paul Harris, Jr., 532 Seventeenth Street, N. W., Washington, D. C.

Young Friends General Conference

Nebraska Central College, Central City, Nebraska
July 15 to 22

THIS is the final announcement of the General Conference. Registration blanks have gone out with the May Newsletter and an accompanying letter. An additional letter was enclosed to Monthly Meetings in care of the pastor, meeting correspondent or clerk. If it has not come before your Monthly Meeting urge that it be presented during June. It is a statement of the conference, expressing the hope that local meetings will take an active part in selecting delegates.

CONFERENCE PROGRAM

No set theme has been selected for this conference. The mornings will be given to worship and study. Final plans have not been made for the devotional groups, but we are happy to announce the coming of Clarence and Elizabeth Cunningham of Chicago (Indiana Ave.) Friends Meeting, as general directors of the devotional phase of the program. They are juvenile court workers for the city of Chicago. Clarence is a graduate of Earlham College and was the only Negro delegate from the Society of Friends to the World Youth Peace Congress in Belgium in 1928. During visits to English and German Friends, Clarence endeared himself to these Friends very much.

It is quite probable that the morning devotional periods will take the form of regular meetings for worship. Each group of approximately forty people will appoint a steering committee (elders and overseers) who will help to direct the course of the meetings for worship during the eight days. Perhaps one group will want to meet continually upon the basis of silence while another will find it more profitable to direct the course of the worship by means of some introductory talk, musical selection or song. In short, Young Friends will have an excellent opportunity to try different approaches to worship. The evening vesper period will afford time for meditation and self-evaluation which the individual spirit needs in the midst of the happy and crowded conference days. One hundred copies of the New Hymnal For American Youth are being loaned us by The Century Company. They have also made to us the very low price of eighty-five cents per copy to those who may want to purchase their own.

THE MORNING CLASSES

The first class will make a study of the "Life and Teachings of Jesus." A common text-book, "Selections from the Rec-

ords of the Life of Jesus," by Dr. H. B. Sharman with introduction by Sherwood Eddy, is being recommended for this course. Prospective delegates will do well to order this book ahead of time for advanced reading. We have it for sale at fifteen cents a single copy. The leaders selected to guide the study and discussion in this course are President Ora W. Carrell, Nebraska Central College, Central City, Nebraska. Delite Hollett, Y. W. C. A., Omaha, Nebraska. A member of Western Yearly Meeting.

Albert L. Baily, Jr., teacher of science at Westtown School, Westtown, Pa. Student at Pendle Hill this last winter.

Dr. J. H. Langenwalter, head of the Department of Religion, Friends University, Wichita, Kansas.

Leslie Frazer, graduate of Harvard Divinity School, pastor of Chicago Friends Meeting.

The second morning period will be devoted to a consideration of the "Implications of Quaker Faith and Practice." As text-books for this course we are recommending "The Faith and Practice of the Quakers," by Rufus M. Jones and "Problems of Quakerism," by D. Elton Trueblood. Two or three people may go together in purchasing these texts. A copy of the former can be found in nearly any Friends community. It sells for two dollars, but for this conference the Friends Book and Supply House is giving us the special price of \$1.75. "Problems of Quakerism," sells at fifty cents per copy. Order both from the book store above, 101 South Eighth Street, Richmond, Indiana. Leaders for this course are:

President H. Clark Bedford, Penn College, Oskaloosa.

Edith Newlin, former missionary to Japan, now director of secondary education for Friends Schools, Philadelphia, Pa.

Errol T. Elliott, Administrative Secretary, The American Friends Board of Missions, Richmond, Indiana.

*Elizabeth Marsh, Assistant Secretary, the A. F. S. C., member of Nebraska Yearly Meeting.

Clarence E. Pickett, Executive Secretary, the A. F. S. C., Philadelphia, Pa.

ADDITIONAL SUGGESTED READING LIST

COURSE No. 1: *The Life and Teachings of Jesus*

*Note: Either Elizabeth Marsh or Clarence Pickett will lead one of these groups. It is not yet certain which one can come for the full time.

Pathways to the Reality of God, Rufus M. Jones.

Toward A Better Understanding of Jesus, Vladimir G. Simkhovitch.

The Fourth Gospel, Elbert Russell.

The Beatitudes, Elbert Russell.

Methods of Private Religious Living, Henry Nelson Wieman.

The Issues of Life, Henry Nelson Wieman.

COURSE No. 2: *Implications of Quaker Faith and Practice*

Creative Worship, Howard H. Brinton.

Seeing Ourselves Through Russia, Henry T. Hodgkin.

Beginnings of Quakerism, William C. Braithwaite.

The Second Period of Quakerism, William C. Braithwaite.

The Later Periods of Quakerism (Vols. I and II), Rufus M. Jones.

The Journal of George Fox.

The Journal of John Woolman.

All of the above named books may be borrowed from the Young Friends Lending Library (Five Years Meeting), 101 South Eighth Street, Richmond, Indiana. Enclose eight cents to cover postage.

OTHER LEADERS

E. Raymond Wilson, a native of Iowa and now assisting Ray Newton in the Peace Section of the A. F. S. C., will be present and available for interest groups and an evening forum. He has traveled widely and has interesting slide-lectures on Russia and Japan.

S. Emily Parker, director of Religious Education, West Richmond Friends Meeting, Richmond, Indiana, will be in charge of the social and recreational life of the conference. She will be assisted by "Bert" Baily of Westtown and George Bidstrup, a young Dane and an instructor in the John C. Campbell Folk School, Brasstown, N. C. With this trio of leaders the life of the conference will neither drag nor grow weary.

Three English Young Friends, Myrtle Wright, Marian Doncaster, and Frank Ward, are coming to visit with us this summer. They come as representatives of the Young Friends Committee of London Yearly Meeting.

AFTERNOON AND EVENING

In addition to sports in the early afternoon there will be time for leisurely visits in small groups, and later in the evening opportunity for interest groups which may grow out of the conference study and discussion. After the evening meal comes the vesper period, perhaps the most universally enjoyed part of former Young Friends Conference programs. Later in the evening there will be an address or open forum which will be arranged as the conference moves along from day to day. The close of the

day will come with an hour of songs and games.

LOCAL ARRANGEMENTS, EXPENSES, ETC.

Arthur E. Kellogg, a graduate of Penn College and Iliff Seminary, and now pastor of the Denver Friends Meeting, will serve as general chairman of the conference. Guy W. Solt, field secretary for Nebraska Central College, is in charge of local arrangements. The registration fee is \$2.50 (\$2.25 if paid before July 1). The total cost of board and room is \$7.00. Free camping ground is available for those wanting to camp and able to furnish their own outfits. Meals for campers will be seventy-five cents per day. The conference opens with the Friday evening meal at 6:00 o'clock. Come earlier and register before the rush.

Delegates should bring a usable Bible, notebook, sport clothes (clothes you can lounge about or play in), swimming suit, tennis racquet, toilet articles and towels, musical instruments and sheet music, sufficient money for expenses (about \$9.50 plus your registration fee. This includes price of text-books), an inquiring mind and a "friendly" smile.

Send registrations to David W. Day, B. Y. F. A., 101 South Eighth Street, Richmond, Indiana, by July 1. Early registrations will be very much appreciated. The limit for the conference is one hundred and fifty people due to lack of room. Let us fill it to the brim!

"THE ATONEMENT AND THE SOCIAL PROCESS"

A Review of Dean Shailer Mathews' book by Arthur E. Kellogg

The significance of the suffering and death of Jesus has been of interest to his followers from the beginning of the Christian movement. Recent theologians, however, have been more concerned with the doctrine of God than with the doctrine of the atonement. This is no doubt because an adequate conception of God must logically precede the development of thought concerning Christ. Consequently most young people have either uncritically accepted a traditional theory, or uncritically rejected all traditional theories of the atonement. That the neglect of this field by current writers will not continue, is indicated by the appearance of a book by Shailer Mathews on the subject. Most of the book is concerned with a needed historical survey.

The thesis that Shailer Mathews sets forth in his volume called "The Atonement and the Social Process"* is that the death of Christ has been successively interpreted in accordance with the social patterns of each age. He undertakes to point out that doctrines of the significance of the death of Jesus follow his-

torical epochs in remarkable detail. These doctrines are the outcome of religious customs and group practice.

Mathews first shows how Christian doctrines in general are based on social patterns. Experiences, religious and otherwise, are explained in terms of that which is unquestioned; i. e., in terms of the prevailing social pattern of the day. As the death of Christ became the focus of the Christian religion, the interpretation of its significance has followed very closely the successive social patterns of history.

First of all, in line with the social pattern of the Jewish mind, the death of Christ was interpreted in terms of the Messianic hope. Then, as the Christian mind became Hellenized, Christ's death was interpreted in terms of sacrifice. Later, as politics and jurisprudence became dominant in the thinking and life of the times, the chief pattern for the saving work of Jesus was that of a transcendental politics and jurisprudence. The pattern of acquittal was used in explaining the gospel of power unto salvation over supernatural beings and death. The death of Christ became a symbol of the change of personality from control by a lower motivation to a higher. At a time when war and capture were well known experiences, the "Ransom theory" of Jesus as a ransom to Satan made the death of Christ meaningful to the people. This was an interpretation in the pattern of Sonship.

The imperial pattern became important in western Christianity. Though the East was not political-minded, the Western world was dominated so much by political concepts that their theology became a transcendentalized imperialism. At a later time corollaries were formed in the pattern of feudalism, Anselm's theory being dominant. The pattern of monarchy was the basis for the work of many men, including Luther, Calvin, Socinus, and Grotius.

As the political atmosphere of the middle ages has changed, there have occurred modifications in the theological political pattern. The philosophy of religion has begun to point the way to leave the political patterns for others that are more congenial to the thought processes of our time. Theologians are seeking new patterns for interpreting Christ's death. Neither the moral influence theory, nor mere "softening" of political doctrines has proved entirely satisfactory.

In a chapter on the "Functional Value of the Doctrine of the Atonement," Mathews makes it clear that each age was seeking to justify God's right to love and forgive erring men. He says that there are four assumptions basic to all doctrines of atonement. These are: (1) God's sovereignty, (2) man's guilt, (3) divine pardon and forgiveness, (4) satis-

faction of honor and justice. Each doctrine has to systematize these basic assumptions in a logical manner satisfying to current thought processes. All have expressed the idea that "the impotence of man has been offset by the initiative of God," through the vicarious suffering of Christ.

In the closing chapter the author proceeds to develop an interpretation of the significance of the death of Christ in a pattern born of biology and sociology—that of process. He reminds us that our conception of God conditions our conception of Christ. He identifies God with those continuing forces in our environment which produces personality, and so is in a position to interpret the significance of Jesus in terms of process. The experience of Jesus "was a sample and illustration of that economy of process by which men under the influence of their personality-forming environment move forward to mastery of the physical and impersonal elements of themselves. Impersonal forces may crush them, but even as they are crushed they know themselves as persons superior to these forces." The death of Christ may be interpreted as "an exponent of the forces inherent in the process through whose aid the loss of that which is good conditions the gain of that which is better—a personality more individual, less dependent upon its earlier stages and more appropriate of the personality-involving activity of God.

This book is worthy of thoughtful consideration. It not only outlines the historical theories of the atonement in logical fashion, but dealing with them as "patterns" makes them more easily understood and remembered. The perspective Mathews gives one is valuable in further study in this field.

Denver, Colorado.

WHAT WILL SUMMER BRING?

Summer is the time of vacation for many. So often we tend to let down in our support of things generally. Those of us who have been appointed to direct the activities of Young Friends in the Five Years Meeting and to cooperate with other groups in common undertakings earnestly beseech all Young Friends to *carry on* with us through the summer. Money is only one of our needs, but it does seem necessary to our continuance as your board. We are ending the month of May with a checking balance of less than ten dollars. Other boards under the United Budget system of giving are equally low in funds. And no doubt you are too! All we ask is a place in your list of concerns. Contribute through your local meeting and assist it, too.

"The Spirit of Man is a Candle of the Lord."—Proverbs 20:27.

*The Atonement and the Social Process," by Shailer Mathews, "The MacMillan Company, 1930.

A PAGE OF DEVOTIONAL LITERATURE

The purpose of this page is to gather together excerpts from the prose and poetry of the past and present which may serve our readers in periods of personal meditation and prayer, and also, that as some one or more selections become your own in thought and spirit, they may serve as the basis for relating your experience to others in meetings for worship. Although we do not agree to print selections indiscriminately, we shall be very glad to consider selections which you have found helpful. Send them to the B. Y. F. A., 101 South Eighth Street, Richmond, Indiana.

GOD IS REAL TO ME

Men and women prominent in the leadership of all religious sects today are pretty generally agreed upon one thing, namely, that in the by and large, people, both within and without the Church, are not experiencing God as a reality in their lives; in fact, the intellectual upheaval of the last thirty years has left multitudes destitute of even a prefatory, creedal faith. Of course religious leaders are not agreed as to the ultimate results accruing from this condition, nor are they agreed as to the way whereby God may again become a reality to people. However it is finally achieved it is the biggest and most urgent task before the religious leadership of the present day.

History indicates that the most dynamic religious spirits have been those in whom personal cultivation and striving for the good life have been marked. God has become real to them only as they have struck out on life's adventure with that element of abandonment which Paul spoke of as *faith*—not a static, creedal thing, but an active, living experience. We can, however, (if we are looking for it) find most any kind of a static faith in Paul's writings. He was so universal in his appeal. The Society of Friends originated with the "personal experience" note of the mystics paramount in their message. A working religious philosophy of life came into being which ushered in a type of worship unique in that day and this. It laid the weight of the meeting upon individuals as such and upon the combined group. It became a heightened group experience. No one person could do it alone. There is a crying need for just this element in the worship of groups today, whether Friends or Methodists. The Sunday morning service for worship has become either a place of show for a few or a place of laziness and indifference for the majority. God does not come to unexpectant souls. He comes to waiting souls who worship while they wait.

D. W. D.

of the mind, that wills, desires, and hopes and trusts and believes and obeys.' Aye, *obeys*. That is where our faith is weak. That is where we need the potency of the Gospel. We know better than we do. Perceiving the good we continually choose the evil."

JOHN WILHELM ROWNTREE.

THE LURE OF THE UNATTAINED

"It is easy to foot the trodden path
Where thousands walked before.
It is simple to push my fragile bark
Past the reefs of a chartered shore.
I find it good to ride the road
Where others laid the rail.
It is well to test the ocean's strength
Where others also sail.

"But when a dream enslaves a man,
A dream of the vast untrod,
A dream that says, 'Strike out with me,
Strike out or part with God,'
A dream that leads to an untried path
Where unknown tempests blow,
And the only chart a man can boast
Is his will that bids him go.

"Ah, then, my soul bethink yourself,
For God has spread his scroll
To test the stuff of your rough-hewn
faith
And the fibre of your soul."
PERCY R. HAYWARD.
International Journal, Feb. 1930.
Used with permission.

"Another thing remarkable in my childhood was, that once as I went to a neighbor's house, I saw, on the way, a robbin sitting on her nest, and as I came near, she went off, but having young ones, flew about, and with many cries, expressed her concern for me. I stood and threw stones at her, till one striking her, she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with Horror, as having in a sportive way kild an Innocent Creature while she was careful for her young. I beheld her lying dead, & thought those young ones for which she was so careful must now perish for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the Tree, took all the young birds and killed them supposing that better than to leave them to pine away and die miserably: and believ'd in this case, that scripture proverb was

fulfilled, 'The tender mercies of the wicked are Cruel.' I then went on my errand, but, for some hours, could think of little else but the cruelties I had committed, and was much troubled.

"Thus He whose tender mercies are over all his works, hath placed that in the Human mind which incites to exercise goodness towards ever living creature and This being Singly attended to, people became tender-hearted and sympathizing; but being frequently & totally rejected, the mind shuts itself up in a Contrary disposition."

JOHN WOOLMAN in his Journal.

"The most important facts of religion are facts of experience, and . . . everything that has spiritual significance can be tested and verified in the life of man as he lives in relation to his fellow men.

"This is what may be called a religion of life, or, equally well, a religion of the spirit. To be religious is to be an organ of the Divine Spirit. It means and involves a sensitiveness to the wider spiritual Life above us, around us, and within us, a dedication to duty, a passion for truth, an appreciation for goodness, an eagerness to let the love and grace of God come freely through one's own life; a reverence for the will of God wherever it is revealed in past or present, and a high faith that Christ is a living presence and a life-giving energy always within reach of the receptive soul."

RUFUS M. JONES in
"Why I Am A Quaker."

GIVE WAY!

"Shall we not open the human heart,
Swing the doors till the hinges start;
Stop our worrying, doubt and din,
Hunting heaven and dodging sin?
There is no need to search so wide,
Open the door and stand aside—
Let God in!

"Shall we not open the human heart
To loving labor in field and mart;
Working together for all about
The glad, large labor that knows no
doubt—
Can He be held in our narrow rim?
Do the work that is work for Him,
Let God out!

"Shall we not open the human heart,
Never to close it and stand apart?
God is a force to give way to!
God is a thing you have to do!
God can never be caught by prayer,
Hid in your heart and fastened there—
Let God through!"

CHARLOTTE PERKINS GILMAN.
Used with permission.

"Apart from God no one can seek or find God."—HANS DENCK.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE BIBLICAL BASIS FOR THE ATONEMENT

Editor, YOUNG FRIENDS ISSUE:

What is the Biblical basis for the doctrine of the Atonement? It is significant that the word "atonement" (as it occurs in Leviticus 17, 11) does not occur in the New Testament. Still more important for our Christian faith is the fact that the idea of the atonement is not to be found in the Synoptic Gospels, the most reliable source for our knowledge of the life of Jesus. Whence then does the idea come? It is in the letters of Paul, particularly Romans, II Corinthians and Colossians, that the idea appears under the term "reconciliation." Let us ask what reconciliation meant to the great Apostle. Unbelievers are at enmity with God; believers are one with him, at peace with him. Those who are in "the flesh," under the control of sin, cannot please God. How did this change from enmity to peace come about? It was accomplished through Christ, through whom the believer has access to reconciliation. But it is God who is the author of this process. God sent Christ into the world to subdue sin by means of the cross, and thus remove the enmity between God and man. Hence reconciliation is in no sense the achievement of man. It is the gift of God through Christ. In a sense then, Christ, by his redemptive death and resurrection, purchased peace for man with God (Colossians 1, 20). The old state of enmity between man and God was changed to the new state of peace and reconciliation. Notice that Paul lays no emphasis on repentance or forgiveness as conditions of reconciliation. The latter is an outright gift with God. Recall, too, that Paul's characteristic idea of sin is not specific acts of evil or misdeeds, but the weakness of human flesh, the inability of human will to do right even when it knows the right. Christ did not die for specific sins of man, but for the principle of sin seated in the weak, fleshly nature of man. To summarize, these three facts stand out in the Pauline idea of reconciliation from which the current doctrine of the atonement is drawn: (1) Man, (i.e. every unbeliever) is at enmity with God. (2) Repentance is not spoken of as a condition in the process of reconciliation, although God no longer reckons unto men their trespasses. (3) Sin means the fleshly nature of man, not specific evil acts or misdeeds.

Let us turn now to the religious ex-

perience and religious ideas of Jesus to discover his attitude on these three points. In the first place, we find that for Jesus men are the children of God, that he is their living, loving Father, revealing his care to his children. God makes his sun to rise on the evil and the good; he sends his rain on the just and unjust. The divine providence is shed upon all. To Jesus' religious way of thinking, God's children include all, the obedient and disobedient. No idea of a state of enmity existing between God and man appears in the Synoptic Gospels. It is not his will that any should perish.

In the second place, we find that repentance was for Jesus a vital and necessary means of man's attaining and maintaining true sonship. It was among the first words on his lips as he gave utterance to his divine message, "Repent for the kingdom of heaven is at hand." Man must forgive his fellow men in order to receive divine forgiveness. Repentance was all that was required. The Hebrew prophets, the spiritual and moral ancestors of Jesus, had long ago gotten away from the idea of sacrifice for sins. Man does sin, it is true, and Jesus recognizes the fact. But for Jesus sin is not the defect in human nature that it is for Paul. Jesus never speaks of himself as the Lamb of God taking away the sin of the world. This conception did not develop until the second generation of Christians out of which the fourth gospel sprang. Jesus never spoke of original sin, or even of sin entering the world through the first man Adam, as Paul did. Such an idea is foreign to the religious thinking and experience of Jesus.

One question remains. How did Jesus conceive of his own death? What was its meaning to him personally? Did the idea of atonement or reconciliation enter into his religious thinking? Among the Synoptic Gospels, it is only in the Gospel of Matthew that Jesus' death is connected with the remission of sins. In the other Synoptic Gospel accounts of the Last Supper nothing is said of this. The one sure thing we can say is that Jesus accepted his death as God's will, and that the significance of his death was in connection with the coming of the Kingdom. "Howbeit not what I will, but what thou wilt." "I shall not drink henceforth from the fruit of the vine, until the Kingdom of God shall come." All three gospels agree on these points.

On the basis of these facts we can say that the doctrine of the atonement is an

idea foreign to Jesus' own religious thinking and living. Jesus was not a passive agent in a theological scheme of salvation, but an autonomous moral being who lived his life in the presence of and in contact with the Divine, finding his chief mission to discover and to do the will of the Father. The idea of Jesus being the Lamb of God, a scape-goat, being slain for the sin of the world, belongs to the religion *about* Jesus, and not to the religion *of* Jesus, the faith that he both lived and taught.

New York City.

PAUL M. REID.

WHO'S WHO IN THIS ISSUE

WILLIAM E. BYERLY, former president of the Iowa Yearly Meeting C. E. Union, graduate of Penn College, teacher, and during the past year student at Pendle Hill, Wallingford, Pa.

ORVILLE DENNIS, former field secretary for the Iowa Yearly Meeting C. E. Union, graduate of Penn College, member of the Executive Committee of the Young Friends Board (Five Years Meeting), and at present in his first year at Hartford Theological Seminary, Hartford, Conn.

J. GINGERICH, a member of the Quaker Group, Koenigsberg, Prussia.

ARTHUR E. KELLOGG, graduate of Penn College and Iliff Seminary, Denver, Colorado. At present pastor of the Denver Meeting, Nebraska Yearly Meeting. To be the general chairman of the coming Y. F. G. C.

MARY MOTT, graduate of Penn College, member of Iowa Yearly Meeting (Conservative), teacher, and during the past year a student at Pendle Hill.

PAUL M. REID, former assistant to Elden H. Mills as pastor of First Friends Church, Indianapolis, Indiana; graduate of Depauw University, and now in his third year of study at Union Theological Seminary, New York City.

The Young Friends of Iowa Yearly Meeting (Conservative) are planning their annual conference to be held on Clear Lake in Northern Iowa over the week-end of August 21st. Their conference theme is: Young Friends Responsibilities Today. Responsibility to the home community, the economic situation and World Peace are some of the things they plan to consider.

The Conoco Travel Bureau, Denver, Colorado, has supplied our office with road maps, pamphlets of interest regarding the State of Nebraska and application forms for securing other travel service from their bureau. We shall be glad to furnish you who are going to the conference in Nebraska with this material.

Young Friends News Items

Indiana Young Friends Camp, Quaker Haven, July 4-8

Plans are being made to handle the largest group of Young Friends that has ever gathered at Quaker Haven in the Young Friends conference, held from July 4th to 8th. Beulah Lodge has been undergoing improvements to be more suitable for the conference, new boats are being added to the "fleet" and with a strong leadership, the Young Friends Board of Indiana Yearly Meeting expects one of the best conferences ever held on Dewart Lake.

William J. Reagan, for many years an outstanding leader of Young Friends, will be the principal speaker, bringing two messages each morning. The inspirational meetings each evening will be under the direction of Dr. John Hamilton, of Winona Lake, who has always been popular with the members of the conference. Discussion leaders include William J. Sayers, Flora T. Sayers, Leslie D. Shaffer and Robert Cope.

In making out the program an effort has been made to leave more free time than before, especially in the afternoon. The daily schedule is as follows:

- 6:00 Rising bell
- 6:10 Morning dip
- 7:00 Morning watch
- 7:20 Breakfast
- 8:00 Family Worship
- 8:45 William J. Reagan—
"The Mind of Jesus"
- 9:30 Discussion
- 10:15 Recess
- 10:30 William J. Reagan—
"The Fundamentals of Religious Expression"
- 11:15 Discussion
- 12:15 Lunch
- 12:45 Free Period
- 2:00 Athletics
- 3:30 Boating, swimming, etc.
- 5:45 Dinner
- 7:00 Vespers
- 8:00 Singing
- 8:30 Dr. John Hamilton
- 9:30 Personal conferences
- 10:00 Taps

The delegates are expected to arrive the afternoon of Monday, July 4th. The first event will be a "get-together" social after the evening meal. The consecration service will be the closing event just before lunch Friday. One reason for the expectation of a larger conference is the cut in price of registration, board and lodging. Registration is \$1.50; board and lodging \$3.50. A number of meetings of Indiana Yearly Meeting plan to provide transportation and two out of the five dollars for those who could not

otherwise attend. For further information write Milton Hadley, chairman of the Indiana Young Friends Board, Fairmount, Indiana.

* * * *

E. Betty Linton Goes to Russia

In company with a small group of professional people, mostly professors and students from the economics and sociology departments of Columbia University, Betty Linton of Wilmington, Ohio, sails for a two month's trip to Russia leaving New York on the Bremen, June 6th. After a short stop in Berlin they will go by the Baltic Sea to Helsingfors, Finland and from thence to Russia. Two weeks will be spent in Moscow with Russian economists, students and other progressional groups. After Moscow they plan to meet peasant groups, travel down the Volga River, and over the Black Sea to the Crimea. Brief stops will be made in Poland and Germany on the return trip. She expects to return to this country August 2nd. Many people will remember Betty Linton as a member of the Five Years Meeting Young Friends Board from which she has only recently retired. Her picture appeared in the December Young Friends issue of THE AMERICAN FRIEND.

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Institutes on International Relations

Detailed information regarding the Mid-West Institute of International Relations referred to in connection with the announcement of the "To Chicago" plan elsewhere in this paper, may be secured by writing the American Friends Service Committee (Mid-West office), Room 1011, 105 West Monroe Street, Chicago, Illinois. For information regarding the Wellesley and Haverford College institutes write the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

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Philadelphia Young Friends Movement Changes Secretaries

Quite a large number of our readers will be interested in hearing of the engagement of Ruth Biddle who, in cooperation with Sara Holmes Houghton, has been serving as secretary to the Young Friends Movement. Since her fiancé is a minister in the Congregational Church, Ruth will be leaving the fold—and the Young Friends office. Six months ago Ruth could converse with untiring zeal upon the relative merits of the pastoral and non-pastoral types of Friends Meetings, championing, of course, the meeting which operated on the

basis of silence where each member was expected to share the responsibility of contributing to the life and thought of the meeting. Now, we are told, Ruth is frequently found lapsing into a reflective mood from which issues utterances comparable to this: "Really, when you stop to think of it, the possibilities of being a minister's wife are wonderful." May God's richest blessings accompany her in this new venture. To us it truly seems the advancing of a wider Quaker Fellowship.

Joseph R. Silver has been selected to succeed Ruth Biddle and will assume his joint duties with Sara Holmes Houghton, August 1st. This is equally good news to those of us acquainted with Joe. He has an interesting combination of qualifications. During much of his lifetime he has lived within the limits of Oregon Yearly Meeting, being the son of W. W. Silver who was largely instrumental in getting a large shipment of Oregon prunes shipped to the American Friends Service Committee for use in the relief work among the miners this last winter and spring. Last year Joe studied at the Haverford Graduate school and during the past nine months he has been studying in the London School of Economics. Being particularly interested in prison reform and the application of Friendly attitudes in the treatment of criminals as well as in other areas of life, he comes with real concern to this work. We look forward to a continued happy relationship with Philadelphia Young Friends under this new secretarial arrangement.

* * * *

Young Friends of Western Yearly Meeting to Hold Conference at Vermilion Grove, Illinois, June 24, 25, 26

The theme of this, their eighth annual summer conference, will be, "Youth and Christian Activities." A number of capable Young Friends of the Yearly Meeting will develop the various aspects of the theme as follows:

Young People and Membership, Esther Littler, Valley Mills.

Young People and Resources, Paul Canady, Watseka, Illinois.

Young People and Missions (To be filled).

Young People and Evangelism, Ralph O'Dell, Indianapolis.

Young People and International Relations, Russell Carter, Bloomingdale.

Young People and Prohibition, Lela Brathwaite, Kokomo.

Young People and Recreation, Elmer Brown, Noblesville.

Young People and the Church School, Wilma Moon, Westfield.

Albert L. Copeland, pastor of the Paoli Friend Meeting will conduct the Bible Hour each day. Discussion groups will be led by Professor Lawrence Hadley, Purdue University; Frank Johnson, Russiaville, Indiana, and David W. Day, Executive Secretary, B. Y. F. A., Richmond, Indiana. Dr. W. P. Dearing, President of Oakland City College, Oakland City, Ind., will preach the conference sermon and deliver the closing address on Sunday afternoon. The subject of his address will be, "Young People and Themselves—Cheated." J. Grant Johnson of Russiaville, Indiana is chairman of the conference. Ila Hunt Sorensen of Cicero, Indiana is secretary.

* * * *

Three English Young Friends to Visit Us This Summer

Myrtle Wright, Marian Doncaster, and Frank Ward are being sent to us this summer by the Young Friends Committee of London Yearly Meeting. They are scheduled to sail on the Georgic, June 25th, arriving in New York City about July 2nd.

In cooperation with the Fellowship Committee of the American Friends Service Committee, the Philadelphia Young Friends Movement is organizing a "Message Caravan" consisting of two automobiles filled with English and American Young Friends. The first car will start westward around July 5th, spending some time with Friends at Barnesville, Ohio and proceeding on to the Young Friends General Conference at Nebraska College, July 15 to 22. The second carload will remain behind for the Friends General Conference which meets at Cape May, N. J. from July 6th to 12th. One English Friend will remain for that occasion.

The American members of the party have not all been selected. Beatrice Shipley who has spent this last year studying at Pendle Hill will be one of the American caravanners. Sara Holmes Houghton, secretary for the Young Friends Movement, and Rebecca Elkinton, daughter of Passmore Elkinton and sophomore at Mt. Holyoke College next year, are two who are more certain of going. Another one or two will be announced later.

The two cars will meet at the General Conference in Nebraska, traveling together much of the time thereafter. For a month following the Young Friends General Conference the caravan will work its way eastward visiting Friends communities in Iowa, Illinois, Indiana and Ohio before returning east. Although they will attend conferences of Young Friends where the schedule permits, they are even more interested in making contacts with Friends in local meetings, and with small groups of younger and older

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Friends who may want to share in an informal way their concerns for the work of the Society of Friends in this present-day world. The Young Friends office at Richmond has been designated as the clearing house for arrangements. For information about the itinerary write the secretary.

* * * *

Wilmington Young Friends Write Letter to Seniors

Young Friends of Wilmington Yearly Meeting wrote a letter to each one of the senior boys of the high schools in the vicinity of Wilmington, Ohio this spring, frankly stating their concern with reference to compulsory military training. Because the letter illustrates one very practical way for Young Friends to express themselves we are printing the major portion of it. It reads as follows:

"Dear Senior:

"You are one of a half million young men graduating from the public high school this spring. You and the young people of your class represent as progressive, industrious, and conscientious a group as it is possible to find anywhere. Within the next two months you will have completed a course of study which should help you to qualify as a leader. You are probably planning to extend your studies further next fall. If so, will you enter a college or university where you will be expected to enroll for so-called compulsory military training?

"Have you found out whether the school you plan to attend offers military training? Is it compulsory? Have you decided whether or not you wish to take such a course? We, the Young Friends Activities Committee, representing the young people of the Society of Friends of Wilmington Yearly Meeting, are writing to you because we know all young people are becoming continually more interested in this question which concerns all of us. We wish more definitely to exert ourselves in this movement of many denominations against compulsory training.

"Therefore, we take this opportunity to express to you our attitude and to give you some of the facts in regard to military training, before you definitely de-

cide to associate yourself with such a movement.

"We are opposed to war, and to military training, particularly when compulsory, or any other symbol of the war machine. We believe that military training contradicts the idealism of youth today, narrows outlook, restricts conscience, hinders the solution of international problems, and as an educational measure is not what it is supposed to be. We therefore beseech you to investigate military training and firmly to form your convictions before yielding to such a movement. We hope that you will do your bit in the fight that is being made today throughout the world on the war monster. We hope that, if requested to take a course of military training, you will seek exemption. . . ."

* * * *

Iowa Young Friends to hold Annual Conference, August 25 - 28

Iowa Young Friends are holding their annual Yearly Meeting Conference during the week of Iowa Yearly Meeting. This is due to the fact that Penn College Summer school does not close until August 20th. The theme of the conference is embodied in the phrase, "In His Steps." The opening session on Thursday evening will be an outdoor meeting prefaced with a social time. Moses T. Mendenhall, Superintendent of Iowa Yearly Meeting, will address the group at this first session. Ermin Perisho, pastor at Weldon, Iowa, will give the morning lectures which will be followed by two forum groups led by Cecil Haworth and Millard Jones. Prior to the morning lecture comes the Quiet Hour in charge of Lenna Hadley of Des Moines. After the forum two classes will meet; one on C. E. Methods led by Moses Mendenhall and Mrs. Paul Hadley, jointly; the other one on "Young Friends Outlook" by Richard Wiles. Percy Thomas, pastor of the Des Moines meeting will conduct a Bible class at eleven each morning. On Friday evening four Young Friends will address the conference on varying aspects of the common theme, "Living with others in the light of the cross." Those selected to speak on this occasion are: Floyd Hinshaw, Charles Thomas, Orval Dillon, and Ivan Milhous.

Students Go to Jail

NO doubt most Friends are aware of the deplorable conditions and the accompanying tyranny and abuse of civil liberties that have been and are still existing in the Kentucky coal fields. Much has been done to bring relief and assistance to these unfortunate people, but how much thinking have we done to discover the causes of this poverty and suffering that is permitted to exist in the midst of such wealth and plenty?

Recently the League for Industrial Democracy asked its student members and sympathizers in a number of cities to undertake a scheme to awaken the minds of the American people to the fact that the capitalistic system which stresses profits before service is largely responsible for these conditions. We have permitted a relatively few persons to amass fortunes while some go underfed and others actually starve. It happens that Andrew Mellon, Samuel Insull, Henry Ford and J. P. Morgan who are among our wealthiest citizens, are absentee owners of a large share of the mines in Kentucky. Without indicting these men as individuals, the League for Industrial Democracy chose to have their student supporters peacefully march in front of the homes of these men or in front of one of their places of business, carrying banners bearing their names as being among those largely responsible for the affairs of the mining communities where poverty and suffering is so deplorable. This has been planned to take place in a number of large cities such as New York, Chicago, Boston, Philadelphia, and others.

Seventeen of us in Philadelphia, representing five schools, the University of Pennsylvania, Temple University, Haverford and Swarthmore Colleges, and Pendle Hill, a Quaker Graduate Center for Religious and Social Study, carried out the demonstration by marching in front of Drexel and Company which is a Philadelphia affiliate of the J. P. Morgan Company. At the head of our line was Professor Maynard Kreuger, assistant professor of economics at the University of Pennsylvania. He carried a banner giving the names of four absentee owners of the Kentucky mines as well as protests against the intolerable conditions. The rest of us carried banners with such inscriptions as "Students from Pendle Hill protests against tyranny and conditions in Harlan, Kentucky," or "Socialism can end poverty and starvation in Kentucky and Philadelphia," etc.

In the course of our peaceful march we were accosted by police and plain clothes men (hired by Drexel and Company) who evidently had heard of our demonstration. Without going into detail, I will say that we were hindered in

our march by police who tried to keep us from going in front of Drexel and Company. The police jerked and shoved us, tore some of our banners from our hands, and gave conflicting orders, but finally several of us succeeded in going down the street in front of the property. No one was injured, and the students were entirely quiet and peaceful. But when we turned and started to pass by the place for the second time, twelve of us were arrested and two of the fellows had the absurd additional charge of resisting arrest and assault and battery. We were in jail four hours before the L. I. D. succeeded in getting us released, only to go back at nine o'clock that evening for our hearing. After listening to the police bring what we knew were false charges against us such as striking at police, and resorting to violence, the magistrate added to all of us the charge of "inciting to riot." Visitors at the hearing termed it a "circus." The magistrate was sure that we were wild "reds" and after listening to Professor Kreuger's remarks about why we were marching, said, "Well, I'm not a college graduate" (apparently didn't know what it was all about), but he was sure the colleges should not teach things opposing the existing government, and then held us for a six hundred dollar bail and a further hearing one week hence.

We have all been discharged and all of us have learned a great deal; not, however, what the magistrate hopes we have been taught. He hoped we would cease our efforts to do something about removing the conditions permitting such suffering and would apparently have us confine our efforts solely to relief or palliative measures. The magistrate remarked that we were more intelligent because of our opportunities of educa-

tion than were the Communists, who were beaten and fined on May 1st. This may be true, but I think of other advantages we had. We were backed by the Civil Liberties Union; we had in our number students representing some prominent families and also well-known educational institutions. Aside from losing time in jail and going to our hearing, we fared very well. But consider the Communist and un-employed demonstrators that have peacefully undertaken to march. True, some of them did resort to violence when attacked by the police and many of us do not agree with them, but what about the justice they get (or fail to get) because of the lack of money or position or ability! Are we aware of the ruthless treatment received by citizens acting within their Constitutional rights?

While sitting in jail in the Philadelphia City Hall beneath the statue of William Penn, some of us wondered if we, too, must fight over again the long struggle for freedom of speech and assemblage for which this Quaker pioneer contended and suffered in jail many times? Philadelphia is not the only place where constitutional rights have been denied. On May 14th, the same day we were protesting against the capitalistic system that produces multi-millionaires and permits its citizens to starve, just across the Delaware River in Camden, New Jersey, five thousand people marched *unmolested* in their parade for the return of beer and the repeal of the Eighteenth Amendment. Why should we, seventeen students, be arrested for our peaceful demonstration? Are we so deeply entrenched in our individualism and capitalism that we refuse to see it challenged in peaceful and legal ways? Most of us choose peaceful and gradual evolution, and fear that resistance to any healthy growth may result in tragedy and violence. Our student

A Preface to Christian Faith in a New Age

By Rufus M. Jones

Before accepting a place on the Foreign Missions Appraisal Commission with which he has been traveling in the Far East, Rufus M. Jones felt that something must be done first to search our own souls and to inquire into the state of Christianity here at home. "We cannot have an effective message or a dynamic gospel for China or for India unless we can discover some fresh power, some deeper interpretation of life that will transform our own civilization and inaugurate a new epoch of faith here in America." This new book is the result of this concern on the part of the author.

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demonstration was merely a way of dramatizing facts and conditions, with the hope that it might stir the Christian conscience of our citizens. Are we as Friends aware of the economic and social questions that are facing the world today? Are we critically facing them as problems to be solved? Yes, we are primarily a religious society, but our religious experience should affect our life at all points and in all of our relationships. Is it not time the Quakers were not only giving themselves to ameliorative work such as binding wounds and administering relief, but also to constructive social organization? It is too bad if we have only a *crisis religion* and must be brow-beaten and starved before we awake to our real selves and the state of our relationships. Perhaps most of us need a more intelligent and genuinely religious experience.

Pendle Hill, **WILLIAM E. BYERLY.**
Wallingford, Pa.

THE COVER PAGE

The theme of the cover page is "Bridge Building." Young Friends must be builders of bridges, bridging the gaps between science and religion, materialism and the spirit, theory and practice. We refer you to D. Elton Trueblood's interpretation, if you have not read it, in the first Young Friends number of THE AMERICAN FRIEND, December 10, 1931.

NAMES AND ADDRESSES REQUESTED

Friends everywhere are requested to send names and present addresses of friends and relatives already living in Chicago or suburbs, also of those intend-

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ing to go there for study or residence in the near future. The undersigned will be glad to render any assistance possible to newcomers and cordially invite such persons to get in touch with Friends in Chicago at once, and to attend our Meetings for Worship, full directions for reaching which will be found in the Meetings directory on the back page in this paper.

JEANETTE F. STETSON, Secretary.
307 Forest Avenue,
River Forest, Illinois.

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SEBASTIAN CASTELLO.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St. Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45

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a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45 Friends and others interested are cordially invited.